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emphasis on the last two questions. The documents used by Luther in the writings of 1517-21 are the *Instructio Summaria*, issued by the archbishop-elect of Mainz for the guidance of Tetzel and other indulgence-sellers, which was based upon a bull of Leo X. in regard to a new indulgence for the building of St. Peter's; Leo's well-known indulgence bull itself; Leo's bull for Luther's excommunication; the bull *In Coena Domini*; the so-called Apostolic Confession of Faith; the so-called Athanasian Symbol; the canons of the fifth Lateran council; the canons of the council of Basel; the canons of the Nicene council; the canons of the council of Constance, and the writings of John Huss; the writings of John Tauler; the works of the Pseudo-Dionysius the Areopagite; and the writings of Hugo of St. Victor, Bernard of Clairvaux, Bonaventura, and Gerson. In a concluding chapter the author discusses Luther's historical apprehension of mysticism. It will be noticed that a large proportion of the writings included in the above list are mystical in their tendency, and it is well known that Luther was profoundly influenced by Staupitz, the mystic, and that as early as 1516 he published the "German Theology" with the warmest commendation, placing this work side by side with the writings of Augustine and Tauler. That he had long been an earnest student of the writings of Augustine goes without saying. The author rightly regards mysticism as, in the case of Luther, a stepping-stone from his complete distrust of the regular Catholic way of salvation to trust in the salvation by grace revealed in Christ. The book, with its succeeding part or parts, is one that future students of Luther's theology cannot afford to overlook.

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LUTHERS THEOLOGIE IN IHRER GESCHICHTLICHEN ENTWICKLUNG  
UND IHREM INNEREN ZUSAMMENHANG. Von JULIUS KÖSTLIN.  
Zweite, vollständig umgearbeitete Auflage. Zwei Bände.  
Stuttgart: Steinkopf, 1901. Pp. x + 491; iv + 368. M.  
12.80.

WHEN Köstlin published the first edition of this book, in 1863, nothing similar to it was in existence. Since then the raw material has been greatly increased by new discoveries, and the scientific study of Luther's theology in particular has been very fruitful. Now after forty years the veteran historian has rewritten the entire book with the

greater fulness and precision for which years of added study have qualified him.

These two volumes are a most valuable companion piece to Köstlin's *Life of Luther*. The first volume is, in fact, a biography from another point of view. It discusses the main outward events of his life, but only in so far as they contributed to fashioning his thought. It was the secret of Luther's power that his doctrine was the product of his life. His ideas cannot be understood apart from his experiences. The spiritual struggles of his youth, his contact with mysticism, the conflict between the spiritual certainties which had been wrought out in him and the doctrines and practices of his church, his opposition against Roman Catholicism on the one side and the ultra-Protestantism of Carlstadt and Zwingli on the other—all these left a chemical deposit in the sum of truth as he held it. The first volume of Köstlin's book is a most interesting history of this spiritual process. It was an even more delicate task to inquire how much of Luther's theology was really Luther's, and how much had been merely taken over by him without real scrutiny. Only some portions of theology were melted down by the heat of his personal experience and cast into new molds, and he hardly became conscious of some of the contradictions between the inherited and the renovated portions.

In the second volume Köstlin arranges in systematic form the finished product of Luther's thought. The chapters deal with "The Scriptures as the Source and Norm of Truth;" "God, the Triune;" "God and His Creatures, Especially Angels and Devils;" "The Condition of Man before Redemption;" "Christ the Redeemer and Lord;" "The Word and the Sacraments;" "The Church;" "The Unfolding of Christian Morality in its Various Aspects;" "The Last Things."

The author has maintained throughout the dignified tranquillity of purely historical investigation. He has resisted the temptation to apply Luther's theology as a plaster to blister the back of modern theology. But the readers are not estopped from making the application.

WALTER RAUSCHENBUSCH.

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THOMAS WOLSEY, Legate and Reformer. By ETHELRED L. TAUNTON. New York: Lane, 1902. Pp. xx + 254. \$6.

THIS interesting volume is a thorough examination of Wolsey in his relations as an ecclesiastical statesman. This work, the author